May 20
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II. CORINTHIANS 3: 6).

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THE ANNUAL GENERAL CONFERENCE.

(CONCLUSION).

THE fifth session of conference on Tuesday morning, April 6th, was first addressed by Elder George F. Richards who said, ninety years to-day, the Church of Jesus Christ of Latter-day Saints was organized with six members. One hundred years ago God the Eternal Father and his Son Jesus Christ condescended to visit Joseph Smith. He was told not to join any of the religious denominations then existent, for they were all wrong, teaching for doctrine the commandments of men, and having a form of Godliness but denying the power thereof. Latter-day Saints believe these words as the word of the Lord. They mean that the true Church was not on the earth; that there had been a universal apostasy. In regard to the statement: "All their creeds are an abomination in my sight," said Elder Richards, what is an abomination? The teaching of what is not true would surely be an abomination in the sight of the God of truth. Men had been teaching that God is a being without body, parts or passions, surely an abomination in the sight of the God who appeared to Joseph Smith in person, with his own glorified body. Mankind, is without an excuse as to the true and living God. He has made himself known to his children; he has visited the earth and his voice has been heard. The world is not without a witness of God.

President Rudger Clawson, the next speaker, said he desired to speak about investments. He quoted a scholar who says men should always distinguish between that which has eternal value and that which is temporal in its value only. It is the desire of the Lord that his people should stay out of debt. Latter-day Saints, whenever they contemplate investments, should ask who are the promoters? who is at the head of the scheme? who are the directors? If they are staunch, careful, conservative men, the risk, of course, is not so great.

And as to eternal investments, said Elder Clawson, what think you of tithing? Surely some will say, tithing is not an investment. It is, however, the safest and best of investments. It pays rich returns. It is for the upbuilding of the Church and kingdom of God and whosoever invests in the kingdom of God will receive the surest and best returns. Anything is an investment on which man expects to be repaid for what he puts into it. And the Word of Wisdom is an investment, an investment in health and happiness. What think you of marriage as an investment? asked President Clawson. There are two kinds of marriage, marriage for this life only; and marriage for time and all eternity. He concluded by expressing the hope that they will always consider and prefer that which has eternal value.

Besides the First Presidency and members of the Twelve, and the Presiding Bishop, the following elders were called upon to address the large congregations assembled in the Tabernacle: Charles H. Hart, who spoke briefly and was followed by Patriarch Harrison Sperry, a pioneer of 1847, who came to Utah in the company of President Jedediah M. Grant. He is 88 years old; his hair is hardly streaked with gray, his countenance is hardy and rugged, his step firm and vision clear. He bore a remarkable testimony to the gospel. He said he could almost repeat a sermon he heard President Grant's father deliver 72 years ago. He was baptized 79 years ago in old Nauvoo days, and has been in these valleys 73 years. He says he well remembers the Prophet Joseph Smith, and the Nauvoo temple. He knew all the presidents of the Church, and recounted his acquaintance with every one of them. Speaking of President Wilford Woodruff, he said their farms joined and that he helped harvest grain on President Joseph F. Smith's mother's farm, when the latter was a little boy. He bore a strong testimony and invoked God's blessing upon the Latter-day Saints.

The sixth and last session on Tuesday afternoon was addressed by the following, as President Grant expressed a desire to have all of the General Church authorities and the mission presidents on record as having taken part in this conference: Elders Joseph W. McMurrin, Presiding Patriarch Hyrum G. Smith, Elders Rulon S. Wells, Seymour B. Young, Bishops David A. Smith and John Wells, Presidents Samuel O. Bennion, and Winslow F. Smith.

President Grant read the certification of the Auditing Committee that all the Church accounts are carefully kept, and Church funds properly accounted for. It was signed by W. W. Riter, John C. Cutler, Peter G. Johnston, Heber Scowcroft and Henry H. Rolapp. The General Church Authorities were sustained as follows:

First Presidency—Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, First Counselor in the First Presidency. Charles W. Penrose, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles—Anthon H. Lund: Acting President—Rudger Clawson.

Council of Twelve Apostles—Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Presiding Patriarch—Hyrum G. Smith.

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch were sustained as Prophets, Seers and Revelators.

First Seven Presidents of Seventy—Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric—Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Church Historian and Recorder—Anthon H. Lund. Assistants—Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, A. William Lund.

Church Board of Education—Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman; Arthur Winter, secretary and treasurer.

Trustee-in-Trust—Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Auditing Committee—William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Adam S. Bennion, Superintendent of Church schools.

David O. McKay, Church commissioner of education, with Stephen L. Richards, first assistant, and Richard R. Lyman, second assistant.

Tabernacle choir—Anthony C. Lund, conductor; B. Cecil Gates, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; and all the members of the choir.

Edward H. Anderson, Clerk of conference.

President Grant, in closing remarks, said he had rejoiced in the testimonies that have been borne during conference, and in the truths that have been expounded. The living testimonies of elders of the third and fourth generations of Mormonism are refutation of the taunt that the work would die out with succeeding generations. He referred specifically to the fervent testimonies by various ones of the elders who have spoken at the conference. There is a move on the part of the government to get away from extravagant living; the Church of Jesus Christ of Latter-day

Saints indorses this move and commends it to the saints, and in keeping therewith discountenances any general pilgrimage on the part of Church members to the Sacred Grove on the occasion of the rendition there of "The Vision." Thousands of applications have been received, he said, but comparatively only a few will be authorized to make the journey. The cantata, "The Vision," will be rendered here again during the June conference. President Grant bore a powerful testimony and invoked the blessings of God upon His people, and upon the work of the Lord.

The conference was adjourned for six months.

At the overflow meetings held in the Assembly Hall, and in the Bureau of Information, on Sunday morning and afternoon, the throngs of visitors crowded them to their utmost capacity. The music was furnished by the Ogden tabernacle choir, one of the best in America, Joseph Ballantyne, conductor; and by the Swanee Singers, a local chorus directed by Spencer Cornwall. The speakers were as follows: Assembly Hall, forenoon—President James Duckworth, Blackfoot Stake; Elder Oscar A. Kirkham, Executive Officer Y. M. M. I. A.; President Norman Lee, Boxelder, and President William T. Jack, Cassia Stakes. In the afternoon: President Serge F. Baliff, Cache; President Uriah G. Miller, Cottonwood Stakes. President Rudger Clawson also addressed the congregation and was followed by Elder Andrew Jenson, assistant Church historian.

The speakers in the Bureau of Information were Presidents of Missions Elders Nephi Jensen, Canadian; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexican; and John M. Knight, of the Western States.

There was an important meeting on Sunday morning, at 8:30, of the officers of the Y. M. M. I. A., at which the Boy's Glee Club, of the Latter-day Saints' University, sang, and the following elders spoke upon subjects of practical importance to the associations: Superintendents Anthony W. Ivins, Brigham H. Roberts and Richard R. Lyman. Elders Moroni Snow, R. W. Eardley, John H. Taylor and Oscar A. Kirkham. The inspiring slogan for the year, "Fifty thousand enrolled, fifty thousand to save," was commented upon.

The regular annual conference of the Deseret Sunday School Union, completely filled the tabernacle on Sunday evening, and a most inspiring program of music by the Ogden Choir, and selected soloists was beautifully rendered, with Samuel F. Whitaker at the organ. In addition to which a chorus of eight hundred girls, under the accomplished direction of Miss Margaret Summerhays, sang the beautiful hymn, "Come saints and sing a joyful song."

The speakers were: President Heber J. Grant, Elders Nathan J. Porter, Alfred E. Rees, William A. Morton and George D. Pyper. The secretary, Lawrence W. Richards, called the roll

and read the statitsical report, from which the following interesting items are culled:

Stakes of Zion, 79; missions, 22; Sunday schools in stakes of Zion, 948; Sunday schools in missions, 521; total, 1,469.

Officers and teachers enrolled: Males, 10,467; females, 11,062; total, 21,529.

Enrollment, not including Parents' department: Males, 72,199; females, 81,705; total, 153,904.

Enrollment by departments: Parents' department, 13,749; Theological department, 30,900; Second Intermediate department, 29,348; First Intermediate department, 37,864; Primary department, 25,948; Kindergarten department, 29,844; total, 167,653.

Cradle roll, 11,515; stake boards, 751; officers and teachers, 21,529; grand total, 201,448.

Increase over 1918: 9,066, nearly 5 per cent.

Largest stake Sunday school population—Granite, 6285; Utah, 5,599; Liberty, 5,400.

Largest Sunday schools—LeGrand, Liberty stake, 1,035; Eleventh ward, Ensign stake, 880.

"MAN KNOW THYSELF."

THE above quotation is the counsel of a Greek philosopher. A knowledge of ourselves, the capabilities and the possibilities we possess, are essential. We should not look upon ourselves as worms groping along aimlessly; we are in the image and similitude of our Heavenly Father. It therefore devolves upon us to take heed of the words of the Master: "Be ye perfect as your Heavenly Father is perfect." To strive to this end we must continually examine ourselves, endeavor to control our thoughts. Take care of your thoughts, and your thoughts and actions will take care of themselves. All we are and all we ever shall be, comes from the quality of our thoughts; our thinking forces form our character. If we adhere to this purpose, we will be unmoved amid temptations, not tremble in the face of danger, nor shrink when trials and responsibilities come upon us; and thus we shall find out the capabilities and possibilities we possess.

"Let each man learn to know himself;
To gain that knowledge, let him labor,
Improve those failings in himself,
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience adeptly smother;
But oh! how harshly we review
The selfsame errors in another."

Gateshead. J. A. MARQUISS.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference convened May 9th, 1920, at Norwich. Five sessions were held, Sunday-school, priesthood, sacrament, baptismal, and the evening meeting. The weather was exceptionally fine, and we were favored with a perfect day of sunshine and beauty. The Lord blessed us with His Holy Spirit, so there was love and peace in every heart, and the power of God was with the speakers. The attendance was the largest since pre-war days. The hall was taxed to its capacity.

The day was not only celebrated as the Norwich conference, but also as "Mother's Day." The morning session was entirely devoted to a "Mother's Day" program. Beautiful white carnations were presented to every mother present, and to the fathers were given red ones. The Norwich primary girls distributed the carnations. The entire program was inspirational, and truly a beautiful tribute to mother.

The speakers, aside from those participating in the "Mother's Day" program, were Elder Thomas M. Wheeler of the Liverpool office, President James Gunn McKay, Elders Ernest H. Kearl and William H. Horlacher, Sister Anna O. McKay, and the Branch Presidents, James Hook (Loddon), Charles M. Coleby (Lowestoft), Stanley H. Marshall (Ipswich), and Alfred Burrell (Norwich), who gave reports of the condition and the activities of their respective branches.

The theme of the conference was: Live so near to God and His teachings, that Satan will not be able to either deceive or destroy you. Satan has great power, and he is doubling his efforts to destroy and deceive even the elect if it were possible, for he knows that his time is short.

The large number of saints and investigators present were well pleased with the conference, and declared that it was a day of rejoicing for them. They felt encouraged and strengthened.

Saturday evening, May 8th, the Norwich branch gave a social, and had as their guests the conference visitors. An excellent program was rendered, and refreshments were served. The large number of saints and friends had an enjoyable evening.

ANNA O. MCKAY, Clerk of Conference.

LET ME OFF.—Mr. Howells, in his "Modern Instance," says that everything in Boston is characteristic of the city, and that even a Boston Irishman and a Boston Jew are entirely different from the Irishmen and Jews not favored with a residence in the old Puritan city. This theory, and the occasional humorous assumptions of after-dinner speeches, in styling Boston as the Athens of America, gave occasion for wits to indulge themselves in such exaggerations as the following from an old New York paper: .

A New Yorker came to Boston recently, and as the street-car he wished to take from the depot was crowded, he got upon the front platform with the driver. "Well, what's the news in old Boston?" said the spruce, keen-eyed New Yorker, turning to the driver. "They say," responded the driver, "that the course of lectures at Harvard on Ethnology is attracting no little attention." This rather startled the man from the backwoods of New York City, but after a few moments he recovered sufficiently to be able to ask, "Where did this Myopia Club, that we read of so much in the papers, get their name from?" "Don't you know?" returned the driver as he slapped the off-horse with the end of the reins; "why, I'm surprised. Myopia is derived from the Greek, and means near-sighted." "Stop the car and let me get off," said the New Yorker. "I must get into a car where I can sit down for a few moments. I feel faint."

THE STARRY HEAVEN.

'Twas a star lit night and Cynthia fair
Over Mother Earth shed her golden hair,
And the steller legions sped away
On the fading track of the King of day.

And as I mused, I sought to trace
God's finger through the depth of space,
Where orbs celestial in grandeur roll,
And our Father, God has supreme control.

I stood and gazed with fond delight
On these shining gems in the brow of night,
And I thus exclaimed, O God to Thee,
May I with reverence bow the knee!

I thought of infinite worlds or spheres
Homes of the Gods of former years,
Where countless myriads congregate
And Eloheim presides in state.

Awed by the skill the heavens display
In the spacious infinite far away,
I gazed entranced on those orbs above
Where reigns supreme the God of love.

As through infinitude I stood
Home of the Gods their bright abode,
I caught a glimpse with illumined eye
Of the throne of God, His throne on high.

ANDREW DALRYMPLE.

THURSDAY, MAY 20, 1920.

EDITORIAL:

SPIRIT OF THE CONFERENCE.

"This is the best conference I ever attended." Thus spake hundreds if not thousands at the conclusion of the April conference of the Church. That it has been said at the end of every General Conference does not matter. It appears at this time to have been spoken with added emphasis. And why should it not? The lofty theme of the glorious First Vision brought forth in the remarks of President Heber J. Grant at the opening session, was the keynote upon which the discourses of all the speakers was, in greater or less measure attuned, throughout the conference. And it was all so inspirational. The President never spoke with more freedom and power, than in commenting upon the significance of the First Vision and of a revelation supporting it, given to the Prophet's father in which it is said, "a marvelous work is about to come forth among the children of men." He recited the history of the rise and progress of the Church in fulfilment of those prophecies. The audience was thrilled, as he unfolded the fact of that development, demonstrating the constant presence and power of the Lord in carrying on his work, preserving and sustaining it over every opposing obstacle and foe, and bringing it in triumph to the notice and astonishment of the whole world.

The President was followed by President Lund, in a carefully detailed narrative of the circumstances of the First Vision; an exposition of the reasons why Latter-day Saints are, distinctively, a Christian people, believing in all the phenomena of Jesus Christ's mission with a testimony of their truth that others do not have, and cannot have, except the Lord reveal it to them.

In the following session President Penrose delivered a beautiful doctrinal sermon, with the undiminished vigor of his life-long eloquence. These discourses of the First Presidency were so lofty in the themes spoken upon; in the clearness in which they were elaborated; in the convincing sincerity of the testimony which accompanied them, that the thousands who heard them were profoundly impressed and stimulated, to an exaltation of interest and feeling that filled their souls with joy in the extreme. The speakers in the succeeding sessions were animated by the same spirit, and all the discourses were of the most inspirational quality so that the speakers and hearers rejoiced together. The clerk of the conference writes concerning it as follows:

"No greater interest and enthusiasm has ever attended a general gathering of the Latter-day Saints, than were experienced in the

late April annual conference of the Church. The uppermost theme was the first vision of the Prophet Joseph Smith, the hundredth anniversary of which is celebrated this spring. It was a theme which every speaker touched upon, and which animated all the sermons and meetings with a unanimity of spiritual thought, influence and feeling, seldom experienced to such a great and universal extent as upon this occasion. It was the general sentiment freely expressed by the individual members of the unusually large and representative audiences, and heard everywhere: 'We have been spiritually fed.'"

The musical features of the conference were of unusual variety and excellence. The great Tabernacle Choir, under the direction of Prof. Anthony C. Lund, with Prof. McClellan at the organ, rendered the hymns and anthems which the saints are familiar with, in the most satisfactory manner. The presence of the Ogden Tabernacle choir, of almost equal excellence, under Prof. Ballantyne, at the Sunday-school conference, and in the Assembly Hall, doubled the supply and quality of the choral music. This was supplemented by the Swanee Singers, directed by Spencer Cornwall, and a Girls Chorus of eight hundred voices, ably conducted by Miss Margaret Summerhays. Taken together with the solos, and a special organ recital for distinguished visitors, it will be seen how great the musical contribution to the conference really was. But there was, over and above this, the rendition of the cantata: "The First Vision," which was composed for the occasion, words and music, by the veteran choir leader, Prof. Evan Stephens. It was given under his direction on Monday night, before an audience of eight thousand people, in the tabernacle. The chorus numbered nearly five hundred selected voices, and the performance was acclaimed by all with unbounded delight. It was indeed a triumph and recognition for this eminent favorite among the poets and musicians of Zion.

The meetings of the auxiliary associations, while of a business character, were none the less highly inspired, giving the representative officers attending them the very counsel and enthusiasm that they most needed.

An incident of more than usual interest was the presence, in the seats placed immediately before the stands for them, of Colonel William Jennings Bryan, and United States Senator Robert L. Owen. These distinguished statesmen were presented to President Grant and his associates, and were tendered an impromptu organ recital at the close of the meeting. This they highly appreciated, and in speaking to the people present rather surprised the audience, by the warmth of their approval of all they had seen and heard at the meeting. Senator Owen is reported to have said: that he had received real inspiration from the sermons he had heard; that he had never before seen such a religious gathering; that the enthusiasm of the people in such a

vast worshiping assemblage was splendid, and that he admired the application of the gospel teachings in the lives of the Latter-day Saints.

Colonel Bryan said that the truths which he had heard expounded there that day, he should endeavor to carry with him throughout his life; and that he believed through him many people might hear the truth concerning Mormonism; for he should try to give an exposition of what he had heard in plain truth to the people with whom he associates. He remarked that he had been undecided about coming at this time to Salt Lake City; that he had been asked to speak in Los Angeles on Monday, but had obeyed a whim almost, and had come on to Salt Lake, he did not know why. But now he believed it was providential. At any rate he had heard truths uttered that impressed him deeply and he knows he is better equipped to perform his work in the world, for having heard Mormonism expounded. He said he was particularly impressed with the Mormon belief in the personality of God. It is a beautiful belief, and one by which the world might profit. He referred to the application of the gospel in the lives of Mormon people, and said such principles applied to the problems of the world would, in very deed, solve the difficulties with which the world is beset. Referring to the single standard of morality, as expounded by one of the speakers, he said that, in very truth, is a principle that might well be applied to the lives of all men.

The testimonies of these eminent men, so feelingly and freely expressed immediately after listening for two hours to the discourses of the Latter-day Saint dignitaries, created a profound impression on those who heard them. The speakers at the session of conference which they attended were Apostles David O. McKay, Orson F. Whitney, and Presiding Bishop Charles W. Nibley.

Not only in the general conference at the headquarters of the Church has there been a remarkable inspiration and manifestation of faith and testimony this spring, but throughout the Church and in all the missions. We are receiving daily from the branches reports of such services, which our limited space forbids us to publish. It was produced, no doubt, by the commemoration of the glorious event of a hundred years ago, inaugurating the dispensation of the fulness of times. What could be more inspiring than this theme? That of a heavenly vision; the appearance to man of the Father and the Son as an actual occurrence, with its potential consequences; and proved beyond cavil or possible denial, by the presence of a mighty people assembled in adoring worship of the living God, again made manifest to his children.

Why should not statesmen and churchmen the world over wake up to such truth and have the courage to proclaim it? It is in the world for the healing of the nations. It is the only hope of the world for the salvation of mankind.

J. F. W.

THE BOOK OF ABRAHAM.

A Study by A. A. Ramseyer.

IV.

THE LANGUAGE OF THE BOOK OF ABRAHAM.

The Prophet Joseph does not explicitly state in which language the Book of Abraham was written. He mentions, however, in his history, as quoted previously, under dates of July and October 1st, 1835, that he was engaged in translating an alphabet of the Egyptian language, and in arranging a grammar of the same language. (See pages 238 and 286 of Volume II. of the *History of the Church*). On page 348 of the same volume, he gives the following description of the papyrus: "The record of Abraham and Joseph, found with the mummies is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, etc.; with many characters or letters like the present, (though probably not quite so square), form of the Hebrew without points." (It may be of interest to notice here that in January, 1836, Prof. Seixas, a Jew, taught Hebrew to the saints in Kirtland, although as early as November, 1835, the Prophet Joseph mentions that he studied Hebrew. (See page 318, Vol. II). In the Book of Abraham are found several words in different languages: the word "Rahleenos," which Abraham tells us is the Chaldean term used for "hieroglyphics" (1: 14). "Pharaoh, which signifies king by royal blood" (1: 20); "Egyptus, which in the Chaldean signifies Egypt or that which is forbidden," (1: 23); "Shinehah, which is the sun" (3: 13), no doubt related to the Hebrew word "Shenah," which means year; "Olea, which is the moon"; "Kokob, which is star, Kokobeam, which signifies stars" (3: 13); these two words are Hebrew; "gnolaum," eternal, (3: 18); this is Hebrew also; then there are the names of the stars, some of them being Egyptian, like Oliblish, Enish-go-on-dosh, and the names of the idolatrous gods of the Egyptians and Chaldeans, which might furnish some interesting material for a competent philologist.

The reader's attention is called to the fact that there is more than considerable affinity between the Hebrew, the Chaldean and the Egyptian, as the following testimonies will show: "The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known by every good oriental scholar, to be one and the same. Hence it may be truly said, that he, who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not

cast light upon the English language? Indeed, how can it ever be radically understood without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew than any of these languages to the English" (Prof. Moses Stuart, in the preface to a Manual of the Chaldee language by Elias Riggs, Boston, 1832). Prof. Budge, in his *Easy Lessons in Egyptian Hieroglyphics*, has this much to say about the affinity of the Egyptian and the Hebrew: "The Egyptian Alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of guttural and other letters peculiar to Oriental peoples." And under the caption of "The verb," he writes: "The older generations of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result, the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian." Again: "The exact pronunciation of a great many verbs must always remain unknown * * * ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained." And, "Until all the texts belonging to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules, which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles, only the general sense of the text or inscription will enable him to make a translation which can be understood." This admission from an acknowledged Egyptologist would start him and many others good, when judging the Book of Abraham. Here follows another refreshing admission of Dr. Budge: "It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about ninety years old (Dr. Budge's book was published in 1910), and that the whole of the literature has not yet been published."

Dr. Budge gives us a valuable hint about the origin of the hieroglyphs, one which would show the Chaldeans as the probable inventors of that system of writing, which, Abraham tells us, they called "Rahleenos." This is what Dr. Budge tells us: "It is hardly probable the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from northeast or central Asia." Whichever way we may go, the evidences always point to Chaldea as the birth of Egyptian

culture and of the Egyptian people, confirming what the Bible and the Book of Abraham tell us, viz., that the posterity of Ham, the son of Noah, settled in Egypt: "Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham" (Book of Abraham, Chap. 1: 23).

Now listen to another witness, Pierret, in his *Dictionnaire d'archéologie égyptienne*; under the heading of "Affixes," he writes: "The determination of the three persons which distinguishes the grammar resides, in Egyptian as in Coptic, in a system of affixes which entirely conform, taken as a whole, to those of the Semitic cycle, although their use is regulated a little differently." Under the caption "Langue" (tongue), he writes: "Notwithstanding some dissimilarities in the play of verbal tenses and moods, notwithstanding the special character of the hieroglyphic dictionary, there has been ascertained an evident relation of stem between the language of Egypt and those of Asia, on account of the sameness of a great number of radicals and of the affinity of the grammatical laws (See E. de Rougè *Researches on the first six dynasties*, 3). Mr. Brugsch, in his Dictionary (*Einleitung*, IX), insists upon the bonds of kinship which unite the Egyptian language to its Semitic sisters, *ihren semitischen Schwestern;* he then places their common origin on the shores of the Euphrates and of the Tigris, and expresses the wish that an Oriental scholar might undertake the task to signal and to prove these incontestable relations.

We will hear another witness of the relationship and similarity of the Epyptian and Chaldee; this is Prof. Parrat, who in 1857, published in Porrentruy, Switzerland, a work entitled, *Nouveau système de la traduction des Hiéroglyphes égyptiens au moyen de la langue Chaldéenne*" (New system of translation of the Egyptian hieroglyphs by means of the Chaldean tongue). The professor has to his credit a series of studies and researches in the Semitic, Egyptian, and Sanscrit languages, showing that he was a student of no mean acquirements. Instead of studying the Egyptian by means of the Coptic, which is derived from the Egyptian, as the French, for instance, is derived from the Latin, Prof. Parrat studied the Egyptian by means of the Chaldean. "The Coptic langnage is a dialect of Egyptian, of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubt*, which in its turn was intended to represent the Greek *Aiguptos*. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough, Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian langnage" (Budge). Champolion, who was the first to successfully translate the Egyptian hieroglyphs, succeeded because he knew

Coptic well enough to draw upon this stock of words, so far as they were remnants of Egyptian. Says Prof. Parrat: "The relatively recent origin of that tongue, necessarily posterior to the Greek tongue, since among its Semitic roots, one can see the Greek words thick as ants, proves that it has not been used in the first hieroglyphic inscriptions. In translating the hieroglyphs by means of the Coptic, one does exactly the same thing as if one were translating ciphered Latin inscriptions by means of the French or Italian. Sometimes one can come near the meaning, when the Coptic words retain something of the Semitic; but that becomes impossible when they are drawn from the Greek. To obviate that inconvenience the German authors have invented an ancient Coptic which is found in their works only. It might have been as well, it seems to me, to have passed on at once to the Syro—Chaldean, a tongue which can give an account of all the words constituting the acrophonics, (the first letters of the words), which are simply phonetic signs; this does not appear possible with the Coptic tongue."

He emits the following opinion: "It was impossible for Abraham to converse in Coptic with the Egyptian Pharaoh, as that tongue was not existing then; he therefore spoke without interpreter in his own tongue, in Chaldean * * * It was therefore the Chaldean tongue, which in those remote times was spoken and written, not only in Babylon and in the neighboring lands, but in Egypt also. Therefore the Syro-Chaldean is the language of the hieroglyphs." * * *

Ermann, a German philologist, shows too, that there is a reason to believe that Egyptian was originally a characteristic member of the Semitic family of languages (*Ermann, Das Verhaeltniss der aegyptischen zu den semitischen Sprachen*). *Encyclopedia Britannica*, art. Egypt.

This much to show that some eminent philologists and Egyptologists believe the Chaldean and Egyptian tongues to have one and the same origin; which stands to reason, seeing that these different peoples descend from Noah, who died shortly before Abraham's birth, or, according to some others, might still have been living before Abraham went down to Egypt. The Chaldeans and the Egyptians were related by their history, their geographical relation, their language, and their form of idolatry.

(TO BE CONCLUDED).

WHEN Rubenstein was in America he was presented to Josh Billings, and the pianist was careful to impress the American humorist with accounts of his noble ancestry. "My family," said he, loftily, "goes back to the time of the Crusaders. I have been able to discover that one of my ancestors accompanied the Emperor Barbarossa." Josh smiled, and affecting to be immensely impressed, immediately remarked: "On the piano, of course."

FROM THE MISSION FIELD.

Sale of Work.—A successful sale of work was held by the Relief Society in Gateshead, which was fairly well attended, on Thursday, April 29th, 1920. The sale realized £5 10s.

Change of Address.—The address of the Bristol conference has been changed as follows: President James Gunn McKay, Deseret 152 High Road, South Tottenham, London N. 15.

Wedding.—A very delightful and fashionable wedding took place in Dublin, when Brother George F. Price and Sister Bertha L. Steele were married. A reception was afterwards held in the Assembly Hall, and about one hundred and fifty people sat down to dinner. Brother Christian Steele, father of the bride, welcomed all, and Mr. Price, father of the bridegroom, also offered appropriate remarks. President Benjamin R. Birchall also spoke. The presents were numerous, rich, and of a varied character. The happy couple left on their honeymoon amid the cheering good wishes of those assembled.

Socials.—On Thursday, April 8th, 1920, a fancy dress social was held under the auspices of the Norwich Mutual Improvement Association. A spectacular display of national, character and mythical costumes, was presented in effective tableaux, under the able supervision of Elder James H. Hood, whose energetic and genial nature added a pleasing feature to the evening's success. The M. I. A. are to be congratulated for providing the branch with an enjoyable evening's entertainment.

On Thursday, May 6th, 1920, the Barnsley branch Relief Society, Sheffield conference, held a tea and social. It was organized to augment the funds of the Relief Society, and proved a great success. Elder Samuel Beggs received a beautiful present as a token of esteem and respect. After the presentation the time was spent in playing games, etc.

A social was held at Norwich on Monday, April 26th, 1920, in honor of Brother and Sister Southgate, who sailed for Zion April 30th. A dinner-cruet and pair of nutcrackers were presented them as a united wedding and parting gift, and as a token of thanks and appreciation for their valuable services in the past. A goodly number of friends and members were present to give them a hearty farewell.

Baptisms.—A very impressive baptismal service was held Sunday afternoon, May 9th, 1920, at the Swan Baths, Norwich. A large attendance was present, occupying the seats the entire length of the bath. Four adults were baptized and confirmed immediately

afterwards. President Charles M. Coleby (Lowestoft), and President Alfred Burrell (Norwich) officiated.

The Nottingham conference have had a difficult time securing the use of the public baths for baptismal purposes, but are glad to report that their application to the baths committee of Mansfield was readily and willingly granted. For this a resolution of thanks was voted by over one hundred saints and friends, in attendance at a baptismal service on May 1st, 1920; when we rejoiced and were exceeding glad that nineteen candidates received baptism. The applicants were from the following branches: six from Mansfield, six from Hucknall, five from Eastwood, one from Derby, and one from Nottingham. Brothers Mullinger, Pears, and President Stallings officiated. After completing our work at the baths, we returned to the hall and instructions were given and short talks made by Brothers Bettridge, Phillip Calladine, Joseph Robinson, and Alexander M. Graham, and President Stallings spoke for a few minutes. Those who were baptized were then confirmed by the laying on of hands for the reception of the Holy Ghost. The afternoon and evening was one of great joy and pleasure, and will long be remembered by the saints and friends of the Nottingham conference.

DIED.

ORTON.—March 24th, 1920, Eric Orton. Born January 15th, 1920, at Hucknall, blessed February 15th, 1920, by Elder Harry Hayes.

FAUNT.—March 31st, 1920, Susan Faunt. Born September 2nd, 1879; baptized October 28th, 1897. She leaves a husband and a large family of children to mourn her death.

MITCHELL.—February 6th, 1920, Salt Lake City, Utah, U.S.A., Elder Thomas Mitchell. He was baptized February 19th, 1870. For five years he was president of the Stockton and Middlesbrough branch. He was a worker in the Salt Lake Temple, and officiated for several hundred of his dead relatives. For nearly twenty years he was a trusted employee at the "Deseret News" office.

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